open our eyes on the scenes which are constantly pressing themselves on the attention. We cannot avoid observing them,, but as we do so, let us endeavour to give the right explanation, and rescue them from the improper use made of them.

Holding, then, as we do, that there is an indelible distinction between virtue and vice, we maintain that there could have been no such perversions of the moral faculty in a mind perfectly pure and spotless. The conscience needs only to be enlightened and enlivened to condemn the perversions into which it has fallen in its state of deadness and ignorance. Like the plaintiff who appealed from Philip inattentive to Philip attentive, we can appeal from the conscience misled to the conscience rectified, and the latter will announce, that no excuse should be offered for the manner in which it has been perverted under the influence of sinful and blinding passion or prejudice.

In a former chapter, we have pointed out the way in which the conscience is deluded. A concrete fact is presented under a partial aspect, and it pronounces its judgment according to the representation made to it. This representation, or rather misrepresentation, is made, directly or indirectly, by the influence of a rebellious will—the true seat of all moral evil. It is only by the help of such a principle that we can, on the one hand, uphold the rectitude of the decisions of the moral faculty, and, on the other hand, admit that in fact many of them are prejudiced and perverted.

There is abundant room for the interference of the prejudices of the heart in the representations which are given to the conscience of our own actions and the actions of our neighbours, whenever they are closely connected with our self-interest, our favourite habits, our social, sympathetic, and benevolent feelings. The father, unable or unwilling to support the child who is yet beloved of him, the child indisposed to expose himself to priva-

tions on account of his aged parents, will lend his ear to those suggestions which would allure him to commit an act which, when regarded under a particular aspect, may seem commendable, but which the mind would utterly abhor, if discerned under all its aspects. That it is really such a prejudice which is swaying the judgment, is evident from the circumstance, that in those countries in which females are disparaged, children of that sex, and they alone, are in the way of being exposed. We see, too,